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their brothers and sisters all over the world, these
no children listen wide-eyed to the story of their Savior.

People and realms of every tongue
Dwell on his love with sweetest song;
And infant voices shall proclaim
Their early blessings on his Name.

Roots Sixty-four Years Old

A MEMORY of childhood is of a picture found in many of sonages, and doubtless in the homes of many of the lay memb of the Norwegian Synod. It showed a family (man, wife, and, I one daughter) dressed in Eskimo clothing. As children we used at these fur-clad figures and try to imagine what it was like to work in far-off, mysterious Alaska.

This was the family of the Rev. Tollef Larson Brevig, mission out by the Synod to minister in Alaska, a ministry which was i initially to be to the reindeer herders from Norway, but which include work among the Eskimos. Three times Pastor Brevig s Alaska, going there for the first time in 1894, returning to the S the last time in 1916.

So the roots of the events in Alaska which form the heart of t are 64 years old. True, work would have been begun there Church sooner or later, Brevig or no Brevig. But the roots ar ministry, a ministry which has developed to embrace much m he probably ever dreamed possible.

Is it not ever so in the Kingdom? One plants, another tills and still another harvests the fruit. But through it all "God giveth crease." As The Evangelical Lutheran Church remembers par just now the continuing growth of its work in Alaska, let thanks dered for the planters, the waterers, the tillers, the harvesters—b all to the God of all growth.

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Cover — Photo by the Rev. Alton Halverson of a Sunday school class in Alaska; the words—the third verse of "Jesus Shall Reign Where'er the Sun."

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Within the ELC

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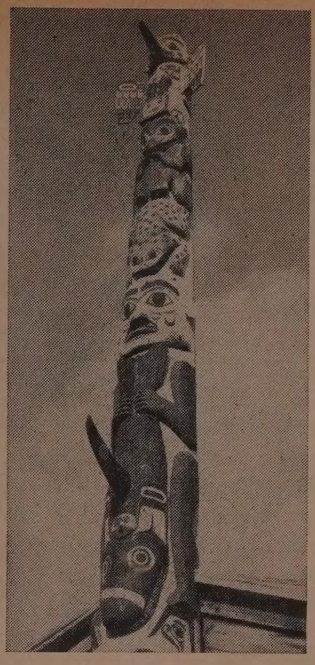
By Fredrik A. Schiotz



LASKA The Great Land

ndians of the Aleutian Islands used a descriptive designate the mainland to the east. They called a, meaning the "Great Land." And what a great is! Texas would have to be inflated to twice its size to compare with Alaska. The majesty of the rench, Italian, and German Alps are duplicated nes over in the great coastal ranges, one border- Pacific Ocean and Bering Sea, and another lying to the Arctic Ocean. Towering Mount McKin- its head above all other peaks in North America ght of 20,300 feet above sea level. Great fir and forests clothe the lower levels of the Pacific range, and numerous fields of snow and ice werful glaciers that crunch their way into the nd the sea. From the Seward Peninsula a central region spreads inland, roughly similar in relief reat Plains region in the States. A comparable hy is found in the Arctic Slope region, stretch- a the mountains to the Arctic Ocean.

s vast land there are only 208,000 people, less f the census figure for Minneapolis, Minnesota. re five self-supporting ELC congregations in the y, one recently organized home mission congre- nd, up under the Arctic Circle in the Seward a, four whose membership is essentially Eskimo. teen eventful days in April and May, Dr. Foss, t of the Pacific District, and I visited these con- ns. Dr. Foss planned the itinerary so that our pplemented each other and then we came to- h Spenard in west Anchorage and at Nome for r church dedication festivals.

But how did it happen that the ELC began work in this northland Territory? The answer lies imbedded in the history of the Alaska Purchase.

From the first days of occupation by Russian fur traders in 1763, until 1867, Alaska was Russian North America. There had been several informal conversations between the United States and Russia concerning a possible purchase by the United States. Russia's friendship for the United States in that day, plus her involvements with Britain and the difficulty of administering colonial territory so far from St. Petersburg, made her very willing to sell. The United States was encouraged to buy by the Territories of Washington and California, the one concerned with fishing rights in Alaska and the other interested in the fur trading. A compromise purchase price of $7,200,000 was agreed upon. Through the persistent work of Secretary of State William H. Seward, a treaty of purchase was signed at four o'clock in the morning, March 30, 1867. But Congress dragged its heels for eighteen months before appropriating the money. Those who opposed the purchase called Alaska "Seward's Folly," or "Seward's Icebox," and some poked fun by calling it "Walrussia." Since its acquisition, Alaska has yielded more than 150 times its purchase price in mineral sales alone. Untouched timber, oil, and mineral resources suggest that Alaska is still "the last frontier" with tremendous possibilities for growth and development.

After the United States acquired sovereignty over Alaska, public interest subsided for a whole generation. The Government practically forgot about it, and the

Indian and the Eskimo were worse off than they had been under Russian administration. One student of Alaska history says of this period, "We owe a debt of gratitude to the little band of Russian priests who stood by their missions when Alaska became absolute chaos so far as government schools or missions were concerned." Then came the discovery of Klondike gold in 1896. Hoards of gold-seekers sought Alaska and since then the Territory has received increasing attention from the Federal Government. Agitation for statehood continues and may be realized soon. Because the Territory is separated from Russia by no more than 56 miles of water in the Bering Straits, it becomes our outpost fortress at the top of the world.

When American churches awoke to a sense of responsibility for proclaiming the Gospel in Alaska, Presbyterians, Episcopalians, and Methodists were in the vanguard.

The first Lutheran work was established during the Russian period, in 1842. A chapel was built at Sitka, where services were conducted for Finnish and Swedish Lutheran traders and fishermen until 1867. The first Protestant service under the American flag was conducted in this Sitka Lutheran chapel in October, 1867. The Rev. J. O. Rainer, chaplain of three companies of troops sent to Alaska to take over from the Russians, conducted the service.

After 1867 there was no Lutheran work of record in Alaska until in 1894. Then the Rev. T. L. Brevig, a pastor of the Norwegian Synod, went to Teller Mission on the coast of Seward Peninsula to serve the reindeer herders from Norway. These had been brought in by the United States Government to teach the Eskimos how to care for the imported reindeer. Today one of the Teller Eskimos has a herd of 2,000 reindeer.

Fishermen from Norway settled in some of th towns of the long Alaska Panhandle. Norwegia pastors began a ministry among them before 1 the concern for their spiritual welfare increas the union. Dr. L. C. Foss, first president of th District, made one Alaska inspection visit; a his son, Dr. H. L. Foss, became president of cific District in 1932, there have been a numbe tations in the Territory. Under his watchful m eye, the congregations have been well served a there are thriving congregations at Ketchikan an burg in the Panhandle; and congregations at An Spenard, Fairbanks, and Seward are alert and their Gospel outreach. One sensed the joy of fellowship among these people, a Spirit-given that one does not always find in Christian congr And when the pastors go to the Biennial Conv the Church in June, there will be deacons who to it that worship services are continued in the absence.

Since World War II there has been a new population to Alaska, largely from midwester Several Minnesotans whom I met remarked fa "Minnesota has taken Alaska without firing a s minister to some of this new population, the Home Missions has organized a new congreg Spenard, a suburb of Anchorage. It was starte transfer of a nucleus of members from Central Church. Before long Central will transfer anoth that will become the core of a home mission gation on the east side of the city. Apart from congregations in the Territory, there are two gations belonging to the United Lutheran C America and four that are members of the Church—Missouri Synod.

In Nome the Eskimo and his culture come face to face with the West. Youth drift downtown for "lebensraum" and social life. The Church can help by providing a parish unit and activities for youth and children. In the picture at left is a typical Nome st at right is a Brownie troop sponsored by one of the EL in Alaska.

h must serve the old as well as the young. The man is Eskimo drum.

Pastor Brevig ministered to the Norwegian herdsmen-teachers, he began work among the . He roved all over the coastal areas of the Peninsula, proclaiming the Gospel. He was by a succession of devoted missionaries, men men. Today the field staff consists of the sky stor Norval Hegland, who serves as superintend- e mission. He is assisted by Pastors T. A. Knud- Tome and John Maakestad at Shishmaref, Miss Stedje at Teller Mission, and Miss Helen Frost, Lutheran students at Edgecomb, a high school mos at Sitka. These workers are supported by d of Home Missions or by the LDR.

relatively recently, we had work among Eski- five village locations in the Seward Peninsula. these five have been discontinued as the Eski- ved to the coastal villages of Shishmaref, Teller Teller, and the metropolitan town (population f Nome.

me the Eskimo and his culture come face to h the West. There he encounters the blessings rn civilization as well as its sin and corruption. ho live in the very, very small quarters that is no family house or igloo (not a house of ice) wntown for "lebensraum" and social fellowship. merican military personnel who come to town more opportunity for wholesome recreation than Eskimo youth. Inevitably, liquor makes its in- d Eskimo daughters give birth to illegitimate It was this situation that led the Board of Missions to invite the WMF to give extra gifts, for Nome," that there might be an adequate nd social room for the congregation in Nome. WMF responded to this opportunity, and on Sun- ril 27, the sanctuary was dedicated. The frost es out of the ground at Nome, and so the had to be built on 20-foot piling. But it looks as though it will stand for the ages, pointing the mind and heart of one generation after the other to the Christ of Calvary and the open tomb.

But the work is not completed. Only the sanctuary has been built. The parish unit and the parsonage remain to be constructed. Under the conditions that obtain at Nome, the parish unit and the parsonage are as important as the sanctuary, but "Dollars for Nome" have now petered out, only a trickle coming through. Some of the women among the 96 people from Anchorage, Fairbanks, and Seward who chartered two planes to fly 1100 miles round trip to the dedication told me that for a while it looked as though there would not be enough dollars for the church. Then they gathered in cottage prayer meetings, praying that Nome might have its church. The flow of dollars increased and the church has now been dedicated.

What hinders a new flow of "Dollars for Nome" that work may be completed? Although this project is sponsored by the WMF under the Board of Home Missions, Luther League and Brotherhood dollars are also legitimate coin for helping to complete this very worthy project.

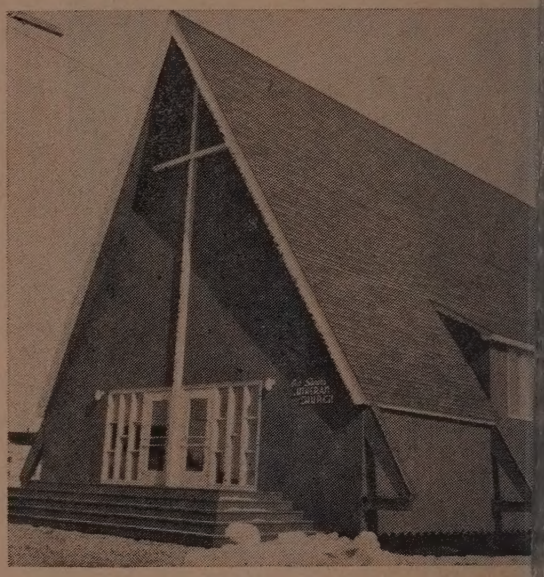
In an informal program during the afternoon of dedication day, Dr. Foss called upon an Eskimo artist and his wife, Mr. and Mrs. Kivetoruk Moses, to present me with a picture of Christ. Mrs. Moses told of how they had hesitated to respond to Pastor Knudson's suggestion that they give Christ an Eskimo face. "It didn't seem right," she explained. But then her face beamed in relief as she told how Pastor Knudson had assured her that this would point to the truth that Christ is also God's gift to the Eskimo. The picture will hang in the president's office at church headquarters, as a continuing reminder to those who visit the office that Christ is God's gift to all people.

The future of the church in Alaska depends on children like these.

A Church Is Dedicated . . .

In Nome

Eskimo women present the beautiful tapestries they have made for the church. The tapestries will be hung in the six squares below the arms of the cross.



The frost never goes out of the ground at Nome, so the church had to be built on 20-foot piling.

What Price Loyalty

By Alice

Would you spend $50—$75—maybe even more—to attend the dedication of a church? That's what 117 persons did in Nome, Alaska, April 27. One chartered plane brought 56 passengers from Anchorage and Seward. From Fairbanks came another with 40 aboard. In addition, many came on scheduled flights from Juneau, Sitka, Petersburg, Teller Mission, Shishmaref, and Minneapolis.

Tension in Nome ran high as the fog moved in and one scheduled flight after another was cancelled. In spite of all predictions to the contrary, however, the day set for the dedication, Sunday, April 27, dawned bright and beautiful. Since most of the expected visitors had arrived, the services were carried out as planned: the dedication in the forenoon, an informal session in the afternoon.

Seven pastors took part in the dedicatory service—Dr. F. A. Schiotz, Minneapolis, president of the ELC; Dr. H. L. Foss, Seattle, president of the Pacific District; A. H. Mjorud, Anchorage; Glenn Groth, Spenard; Norval Hegland, Teller Mission; T. A. Knudson, Nome; and Alton Halvorson, field representative of the Board of Foreign Missions.

Eskimos and whites alike watched with rapt attention as the clergy, clad in their vestments, moved in procession down the center aisle of the beautiful church to the strains of "Holy, Holy, Holy." The choir—75% Eskimos and 25% white—added warmth and color and dignity to the reverent and worshipful service. Truly, it was an occasion never to be forgotten.

At the festivities in the afternoon greetings were given by people from the States as well as by representatives of various groups in Alaska. Most welcome of all was a greeting from one of the pastors who had not been present at the dedication, the Rev. John L. Maakestad from Shishmaref. A sigh of relief and a silent prayer of thanksgiving went up from the ass
he walked in, wearing a park
midst of festivities. The last
his presence told us that all
had now arrived safely.

Pastor Maakestad also w
for a greeting. At its conc
presented Dr. Foss a miniat
kayak (an Eskimo boat),
words, "If Nome is fogged
time you come, try this." Ne
sented to Dr. Schiotz a beau
gavel, a gift from the Eskim

The city of Nome did
in its power to make us wa
come. Catholic priest and
parson alike answered the ra
for more housing. Even the j
its doors for lodgers who
bed even though they did
prison bars! That was typi
hospitality of the city. It m
not a blade of grass nor a
adorns the bleak city of Nom
theless, the warmth and ki
those people know no limit

Hope in Alaska

By Dr. H. L. Foss

August, 1956, a tiny Volks- ıade its way along the Alcan The occupants of the car ELC pastor and his family on y to establish a Home Mission ı Spenard, Alaska. Pastor and nn Groth and their daughter he end of their long journey ıskegon, Mich., on September

few weeks ago a visible evi- their work—Hope Lutheran -was dedicated. Spenard, the hich the church is located, is ıburb sprawling over the tun- west of the city of Anchorage. in 1954 that Spenard first develop into a sizeable com- The possibility of an ELC n this area was raised. The H. Mjorud suggested to his tion, Central in Anchorage ly ten years old itself), that it resolution asking for permis- the National Lutheran Coun- tablish a church in Spenard. When this was done and the field had been assigned to the ELC, the Rev. Clarence Solberg of the Home Mission Department and I visited the area. A parsonage was purchased, and some months later a two-acre church site was secured.

After Pastor Groth arrived, a parish worker, Miss Vi Stene, was loaned from the Home Mission Department to assist in calling and other work leading up to the organization of a new congregation. The congregation was officially organized in January, 1957. Worship services as well as Sunday school classes had been held for some time in the Center Theatre until the new first unit was ready for occupancy.

Dedication day, April 20, was a festive occasion when Dr. F. A. Schiotz, president of the ELC, preached the dedicatory sermon, and I performed the rite of dedication. Others participating in this service were the Rev. Dwight J. Boe of Seward; the Rev. A. H. Mjorud of Anchorage; and Mr. Richard Rice, serving his interneship at Anchorage.

The first unit of Hope Church seats 200 persons. Besides this worship area there are a Sunday school assembly room, kitchen, and offices. This growing church has almost outgrown its quarters already. At the end of last year it reported 162 baptized members and many have joined the congregation since then. Within six months of its organization, it became self-supporting and is planning to engage a full-time parish worker this summer. It is a forward-looking congregation with good pastoral leadership.

The establishment of Hope Church in Spenard under the Rome Mission plan of the ELC has given new impetus to the churches of Alaska. Negotiations are already under way for the purchase of another church site east of Anchorage for a third congregation in this city.

The church marches on also in the great Northland frontier of Alaska.

Spenard

t in the dedication were (back row) Dr. Foss; Col. Martin C. skan Command Chaplain and official representative of Gen- rong, in charge of Elmendorf Air Base; the Rev. Dwight Boe; Rev. A. H. Mjorud. Front row: Dr. F. A. Schiotz, the Rev. th, pastor of the congregation; and Mr. Richard Rice, interne.

The Schank girls register for Sunday school with Mrs. Orville R. Hanson (seated) and Mrs. Raymond Antozzeski, Sunday school superintendent.

Editorials...

Worship in an Octagon

We were sure we weren't going to like it.

Being pretty much of a traditionalist when it comes to church design, we have always felt that "a church ought to look like a church!" So although we looked forward to the experience, it was more for the novelty of it than anything else that we wanted to worship one Sunday in the new St. Peter's Lutheran Church in suburban Minneapolis.

This striking Missouri Synod church is built in the shape of an octagon. The eight sections of pews are arranged around a round chancel and round altar in the very center of the building. There are other churches with central altars—some modern, some ancient—but for most present day Christians this is quite a departure from the traditional pattern of a church floor plan.

We were sure we weren't going to like it. But we did!

From the moment we approached the entrance to St. Peter's we were attracted by the interior, which is flooded with natural light from the eight triangular windows. As we entered the sanctuary itself our eyes naturally went up to the source of that light. Central to the whole building is a huge cross, anchored in the "cornerstone" which is placed, not outside this church but inside, in the center, under the altar. If ever a church contained in its architecture the symbolism of the centrality of the cross it is this church.

But we were impressed too with some very practical aspects of worship in this octagonal church. We felt a closeness to what was going on that is hardly possible in a large church of the traditional form. This is always possible in a very small sanctuary, but here is a church that can seat nearly 800 with extra chairs, and no one is more than seven or eight pews away from the altar!

It seemed to us that there is a very special advantage in this for the children. There were many children among the worshippers. Every one of them could see everything that was going on—something that is never possible and therefore disconcerting to children in most traditional churches. Perhaps this explained the fact that, among the many small children that were there, we heard hardly any distraction.

But to the adults, too, there is a real feeling of closeness in this kind of church. We were all taking part. We were all worshipping. In a traditional churc a long chancel and with choir pews coming b worshippers and the altar, there is more of a between the leaders of the service and the worsl

Another impression was revealing. It is an int experience to look into the face of the pastor as h rather than only at the back of his head, whic most one can do in the traditional church. Ag helped to bring us into the worship at all times

We noted that the singing was enthusiastic. W it easy to sing, too, even though two of the hym quite unfamiliar. This is another contribution circular seating. We have found it easier to sing standing in a circle around a campfire, for exa around a piano, rather than sitting in straight

The octagonal, center-altar church has much ism that is good. The altar symbolizing the of God is in the center of the congregation—not up against one wall. "God is in the midst of h cross is central in architecture as well as in t The large windows let in much of God's sunli also permit one to look at God's creation in clo sky and trees. At night these windows facing every direction of the compass remind the cong of the commission to go to all nations and to Gospel light shine to all men.

There is much more of symbolic teaching b this church that we are sure will be very me to the worshippers in the congregation.

A new church is in itself always a witness to munity in which it is located, and this chur its most unusual design is certainly no exceptio visitors drop in to look at the church on a Sund noon than are at worship in the morning (and filled then). On the Sunday we worshipped t pastor called for volunteers from the congreg take turns conducting tours of the new build telling the story of the church and its message tion.

The pastor pointed out to us after the ser already the congregation has experienced a new sis in its evangelism program. The congregati to be different, to break the traditional mode tecture, and as a result it has broken down b evangelism, too. More unchurched folks than ev are expressing an interest. It is reaching out t of varied backgrounds in a way never possibl For this aspect of their new church's testim members are grateful.

lo not recommend that every church now con- a building program immediately change to a ltar plan. No doubt very few will, or even But we were happily impressed with the way h the liturgical service of the Lutheran Church a an informal yet reverent nature by being con- in an octagon church.

W.H.G.

Later Than You Think!

appened once in a while the past months that I oked up from a study of the *Report of the Joint Committee, 1958* with an almost shocked realiza- ow imminent the union really is. That has been ecially when I have been studying the Timetable on. Then the words of the old admonition have to intrude themselves; "It is later than you Leaving aside the understandable feeling of we all have as we contemplate the coming of our beloved Church and stressing rather the nticipation of a new Church-to-be-born, let us ttle look at what the Timetable for Union has s. Bear in mind, please, that this too is a "union nt" which must be discussed and voted upon by vention.

st thing the Timetable tells us is that we have come a long way. At the top of the first page of notation: *Steps Already Taken and Actions Force.* That section occupies a page in full and alf an additional page. It reminds us of what ventions of 1956 decided and what the Joint Committee did during the last part of 1956 and le of 1957 in carrying out the mandates of the ventions.

under the subhead *Steps to Be Taken,* come the the future, year by year. Many details are given ree Churches move on, step by considered step, the climax of it all. This is found in the next to major section of the Timetable: "1961—January h outlines the various beginning acts by which erican Lutheran Church will become constitu- operative.

anything is said about the details of the Time- e action of the Joint Union Committee at its eting should be noted. As stated a few para- back, the Timetable for Union is to be voted the conventions. Two years ago, in very tenta- , it was submitted merely for information. Now es official.

fact posed a problem for the Joint Union Com- While, of course, no radical changes in it will be made, it is highly probable that certain details may have to be altered. Therefore, a resolution will be presented to the conventions empowering the Joint Union Committee to make minor adjustments and changes in it, as circumstances may demand.

The May meeting also adopted one change in dates. The proposal now is that the constituting convention shall open April 22, 1960, a Friday. The business of the convention will occupy Friday and Saturday, leaving Sunday, April 24, as the day of festival worship and thanksgiving. This will mean that the final conventions of the Uniting Churches will have to convene earlier than the Timetable calls for: probably April 18.

The average member of the Church will have little interest in many of the Timetable items. Most of them deal with technical matters, of importance chiefly to the boards and functionaries of the several Churches. However, they do give a comprehensive picture of exactly what will be going on.

Let us look, for example, at the program for the remainder of 1958. There will be complete suspension of meetings and negotiations until November. This is due to the fact that, while ELC and UELC have their conventions in June, ALC has its in October. Until all three bodies have dealt with the *Report, 1958,* the Joint Union Committee is without mandate and cannot do anything. The first meeting of that committee for the new biennium, by the way, is scheduled for Nov. 13-14.

The matter of chief interest at that meeting is to carry out the Timetable item which provides: "The several union committees make preliminary selection of first boards, commissions, and standing committees of The American Lutheran Church, to begin doing preliminary work under the supervision of the Joint Union Committee." Actually, this is the first act which brings into being entities which are to be an integral part of the new Church.

It will be recalled that the first boards of the new Church are to be made up of members of the corresponding boards of the uniting Churches. The Union Committee of each body is to appoint them, subject to ratification by the constituting convention. The appointment, according to the Articles of Union, is to be made September 1, 1959. There are, however, numerous matters in which concerted action by the three Churches must be taken prior to that time. Therefore the Timetable provides for the "preliminary selection" of the boards in November of this year. This strikes me as a most satisfactory way of expediting the work of uniting our activities—a sort of gradual assimilation.

I hope that the Timetable for Union will be carefully studied. Even if much of it seems uninteresting and technical, it is the guide to union which we shall be following from now on.

O. G. M.

A Batak village

In a Land of Strife

By O. R. Rolander

Indonesia has been called the "Land of Challenge." It could also be called the "Land of Confusion, Conflict and Conundrums." Such labelling is not meant to be disparaging; it rather would indicate the tragic. For in Indonesia today there is poverty in the midst of great wealth, hunger in a land of plenty, civil war among a people who by culture and tradition are peace-loving.

Indonesia has been much in the news recently. As a result we have become better informed about this sixth largest nation in the world. We know it is an archipelago of some 3,000 islands, covering 3,000 miles of Southeast Asia and where some 90 million people live. We know that it was ruled for over three centuries by the Dutch, a rule which brought progress and enlightenment, but which nevertheless was autocratic and paternalistic. We have heard of a man named Sukarno, one of the leaders in the rebellion against domination by foreign powers. We know that when Indonesia became a full-fledged republic in August, 1950, Sukarno became its first President.

But how much do we know about the Church of Christ in Indonesia? Do we realize that it is one of the strongest in Asia, numbering over four million members? Latest statistics show 3,286,265 Protestants and 1,080,438 Roman Catholics. However, to have the full picture these figures need to be seen over against 66,286,596 adherents to Islam, and some four million Buddhists.

As Lutherans we are particularly interested in a church that is proud of its four initials—HKBP—and thus popularly known by the pronounciation of those initials so that it sounds like "Ha-Ka-Bay-Pay." It stands for Huria Kristen Batak Protestant, or the Batak Protestant Christian Church.

The Bataks are a particularly virile and resourceful people, some two million strong, who live in the highlands of north central Sumatra, surrounding breathtakingly beautiful Lake Toba. In 1834 the first emissaries of the Gospel, two American Baptists, were martyred, and in fact eaten by the fierce Bataks. The efforts of the Rhenish Missionary Society of Germany met with more success, and the coming to Batakland in 1861 of an intrepid Dane by the name of Ludvig Nommensen marked the beginning of a new era. Nommensen believed in working within the ethnic structure of the tribe, a policy which resulted in mass evangelism, so that today there are about 800,000 Batak Christians.

The HKBP became a completely independent church about the same time Indonesia gained its independence. Since Rhenish missionaries had come from Reformed as well as Lutheran churches in Europe, there was some question as to whether the HKBP would be a truly Lutheran church. Luther's catechism had always been used, so the basis for Lutheran confessionalism was there. However, instead of adopting the Augsburg Confession, they drew up their own on the basis of it were admitted membership in the Lutheran World Federation in 1952. Through the LWF's Department of World Service a subsidy of some $175,000 is given this year to the Batak Church to aid in its program of post-war construction. Most of the funds at the LWF's disposal come from American churches via Lutheran World Relief.

The Batak Church has well over a thousand congregations, most of which are served by preacher-teachers (sintuas); the ratio of ordained clergy to laity is one to 3,000. Headed by the reverend Ephorus, Dr. Justin Sihombing, a bishop with a limited area, the HKBP runs a vast network of primary, middle, and secondary schools, a printing press, a hospital, a leper colony, eight clinics, and as of 1954 a full-fledged university!

The fact that the HKBP has a university has been compared to the flight of the bumblebee which, with its relatively heavy body for its small wings, knows nothing about the laws of aerodynamics and so goes on contrary to them and flies anyway. Likewise, the HKBP, with little more than buildings, no full-time faculty, and could not have been able to start a university. But the Bataks didn't know all the reasons why it couldn't be done, so they went ahead and started a full-fledged university anyway! Its School of Theology has a long history and more recently it has added Schools of Economics and Technology. In honor of the great apostle to the Bataks it has been named Nommensen University.

It was in connection with the School of Economics that I visited Indonesia last year. The HKBP was successful in a request to the Ford Foundation for funds to set up a professor-guest student exchange project, and the NLC was asked the NLC to administer the program. So far two American professors, Rufus Logan, an economist from Augustavus Adolphus College, St. Peter, Minnesota, and Dr. William Withington, a geographer from the University of Kentucky, have been sent out.

rom Nommensen have come
nited States, and three more
ted in the near future.
the height of the current
bf the so-called Outer Islands
the central government in
some fighting has occurred in
an area and to the south in
Toba region where the Batak
has its headquarters. Little
come as to the effects which
n felt in the work of the
but it has been reported that
cs are divided in their sym-
or and against the rebel cause.
we miss our guess, Indonesia
inue to be in the news for a
to come. Travelling in In-
ne has a sense of the dynamic,
sness, of hunger for educa-
status in the eyes of the world,
endous force of nationalistic
ness coupled with the realiza-
the people are not adequately
s yet to handle the complex
of government and industry.
heless, I came away from In-
encouraged, for I had been
l to worship with the Bataks
mas Day. The Logans and I
ted to a young people's choir
scheduled for 6 p.m. Having
owledge of the Bataks and
e of choral music, we came
es early, but we were too late!
at was taken; the aisles were
balcony was jammed. We
anaged a seat up front. I shall
forget the sensation that over-
me when I felt the full force
Bataks singing full-throated
ng opening hymn. Then in
teen-aged choristers singing
hymn to the tune of "Mine
ve Seen the Glory." For two
e sat enthralled, listening to
husiastic, inspired witness in
last they sang from Handel's
"The Kingdom of this world
come the Kingdom of our
l of His Christ, and He shall
rever and ever! Hallelujah!"
e could only conclude that
happens in this fast-changing
e do well to remember that
y this is God's world, and
Church has been established
e face of this earth; one of the
gments of that Church is the
risten Batak Protestant.

Correspondence

Protect Those Hymnals!

►A few weeks ago our new hymnals arrived. Our assistant organist, who is employed at the county library, looked at them and suggested we put on a pre-stitched binding. This binding is put on all new books received by the library.

The library sold us the material for ten cents a book. And one evening a crew directed by four of our members, who work at the library, did the work.

I've written this as a suggestion and encouragement to other congregations to do this too.

Ask your librarian for help.

Mary Jean Bey
Libby, Mont.

No Other Foundation Stone

►Just a word of sincere thanks and congratulations on the fine Rural Life issue (May 6, Vol. 42, No. 18). Especially appropriate and inspiring is the article, "It's a Matter of Mission." Having been reared in the Midwest, in an old-fashioned Nebraska Lutheran parsonage, I shall never forget the happy years. Your portrayal of the Norway settlement and the accompanying pictures tell a real story of pioneer and present mission work.

You said it so well, so succinctly: "Norway congregation isn't particularly interested in solving anything. It is merely interested in accepting the mission of the Lord the Church has placed before it." There can be no other foundation-stone for the Church of 1958 and beyond!

Dr. John F. Streng (ALC)
Wheeling, W. Va.

For a Healthy Liturgical Emphasis

►Your May 13 editorial, "Why Not Follow the Book?" is a much needed reminder. But it seems to take pains to avoid offending those who oppose a "liturgical emphasis." A healthy liturgical emphasis is precisely what we need in the ELC for more intelligent, meaningful worship. The general lack of such an emphasis is the reason for the abuses to which your editorial refers.

Having come into the ELC within the past year after being born and raised in another Lutheran body, both my wife and I were shocked and disappointed at the chaotic diversity which seems to exist among ELC congregations in worship practices and forms. It would almost appear that every congregation is determined to do things in a way which no other congregation has thought of.

The diversity and innovations are shocking because one of the ELC's grand reputations in our minds previously was its reputation for good church music and sound musical taste. The expected carry-over into liturgical awareness and good taste is lacking.

And we are disappointed because we have seen, in the Lutheran group to which we previously belonged, that basic agreement in worship forms is an essential unifier within a church body. It's unfortunate that one cannot move about in the ELC and find a familiar worship order wherever he may be.

The new *Service Book*, rather than solving the problem, may easily complicate it by adding still another form to the existing variety. This is not the fault of the new volume, but that of those who stubbornly refuse to try it because "it's too liturgical." The Lutheran Church *is* a liturgical church; why this fear of "liturgical emphasis"?

The charge of "dead formalism" doesn't even count. Not when you observe just as much of the formalistic in the so-called informal, "we made it up ourselves" type of worship favored by some congregations. The latter also becomes a liturgy, a private one.

Yours for *more* "liturgical emphasis."

Charles Lutz
Editor of *One*
Minneapolis, Minn.

Toward the General Convention

Resolution of Lutheran Deaconess Home and Hospital

RESOLVED, That the Articles of Incorporation of LUTHERAN DEACONESS HOME AND HOSPITAL OF CHICAGO, a not for profit corporation, be amended by substituting the following in lieu of and superseding paragraphs 1, 2, 3 and 4 of the original Articles of Association filed on June 14, 1923 in the office of the Secretary of State of Illinois, as amended by Certificate of Amendment recorded September 19, 1930 in the office of the Recorder of Deeds of Cook County, Illinois, as document No. 10752267;

1. The name of the corporation is: LUTHERAN GENERAL AND DEACONESS HOSPITALS.

2. The period of duration of the corporation is: PERPETUAL.

3. The Board of Trustees shall be twenty-one (21) in number, composed as follows: The President of The Evangelical Lutheran Church and the Chairman of its Board of Trustees and their respective successors in office of The Evangelical Lutheran Church, a Minnesota corporation, and its successors by union, merger or consolidation; the consecrated deaconess elected to the office of Directing Sister; and eighteen (18) trustees, elected for a term of six (6) years each, two-thirds (2/3) holding membership in congregations of The Evangelical Lutheran Church, a Minnesota corporation, and its successors by union, merger or consolidation, and the remaining one-third (⅓) professing the Christian Protestant faith and preferably holding membership in a Lutheran congregation. Six (6) trustees shall be elected biennially by the members of The Evangelical Lutheran Church, a Minnesota corporation, and its successors by union, merger or consolidation. Any vacancy occurring in the eighteen (18) elected trustees shall be filled for the unexpired term of the predecessor in office, by the Board of Trustees of the corporation at any regular or special meeting.

The membership of the corporation shall consist of the delegates entitled to vote at any regular or special meeting of The Evangelical Lutheran Church, a Minnesota corporation, and its successors by union, merger or consolidation, who attend any regular or special meeting of the corporation, together with the duly elected and qualified trustees of the corporation.

4. The purpose or purposes for which the corporation is organized, are:

To operate and conduct hospitals, pavilions, pharmacies and laboratories, training schools and seminars, deaconess homes, residence and office facilities, and other facilities incidental to operating and conducting the aforesaid activities.

To carry on any educational activities related to rendering care to the sick and injured.

To participate in any activity designed to promote the general health of the community.

The corporation is organized for charitable, scientific and educational purposes as a not for profit corporation and its activities shall be conducted for the aforesaid purpose in a manner so that no part of its net earnings will inure to the benefit of any member, trustee, officer or individual.

The corporation shall also have such powers as are now or may hereafter be granted by the General Not for Profit Corporation Act of the State of Illinois.

IT IS FURTHER RESOLVED, That the foregoing amendments be submitted to the members of the corporation for consideration and adoption at their meeting June 17-24, 1958.

I, V. W. Nelson, do hereby certify that I am the Assistant Secretary of the LUTHERAN DEACONESS HOME AND HOSPITAL OF CHICAGO, *a not for profit corporation organized and existing under and by virtue of the laws of the State of Illinois, and that as such Assistant Secretary I am the keeper of and have the custody, care and control of all the papers and records of said Corporation and the corporate seal thereof, and that the foregoing is a full, true and complete copy of a Resolution regularly passed and adopted at one of its regular meetings by a legal majority of the Board of Trustee Corporation at its principal the 13th day of February, 195 Resolution appears in the re said Corporation.*

IN WITNESS WHEREOF, *I he unto set my hand and affixed porate Seal of said Corpora 15th day of April, A.D., 1958.*

Resolutions From a Congregation

At a regular quarterly congr business meeting of the Den Lutheran Church, Seattle, Wa on Monday, April 14, 1958. unanimously adopted by the gation that the following re made:

That the type of representat for future conventions of the be-formed The American L Church be changed to perm congregation to be represente pastor and one delegate, in limiting to 1,000 the number gates at general conventions.

We of the Denny Park L Church, Seattle, Washington, a lar quarterly congregational meeting on Monday, April 1 unanimously adopted the f proposal presented by laymen congregation:

We hereby oppose joining th bership of the World Cou Churches for the following rea

(1) The World Council of C has refused to adopt a minim fundamental Christian doctrin sary to Lutheran membership.

(2) It has admitted into m ship a host of liberals who a mitted to a theology which is c anti-Christian, others commi false doctrines also held by the Catholic Church.

(3) Evangelicals are even ing forced to take protection r to insure the liberty of preach Gospel.

(4) It does not state in its tion its belief that the Bible *Inspired Word of God.*

(5) It has therefore adopted proach to the problem of C unity which is un-Biblical, un an, therefore, essentially un-C

has formed an alliance which
ularize the whole missionary
nt.

has permitted some leaders
: Communists within the or-
on, and our recognition of
nists at the present time causes
ave a realization of the grave
involved.

We believe God's Holy Word
denounces all types of un-Chris-
lowship alliances such as we
the World Council of Church-
following passages of Scripture
w examples of such denounce-
John 2:22-23—"Who is a liar
that denieth that Jesus is the
He is anti-Christ that denieth
her and the Son. Whosoever
the Son, the same hath not the
. . ." II Corinthians 6:14-17—
not unequally yoked together
believers: for what fellowship
ghteousness with unrighteous-
d what communion hath light
rkness? Wherefore come out
nong them, and be ye separate,
: Lord."

ed by the president and record-
etary of the congregation.)

rd the Union

: my Church—increasingly so
years in the ministry!

has been freedom of expres-
en the truth was proclaimed in
Ve have recognized the right
ate judgment, and have ab-
egimentation.

encouraging free movements
us, we have provided avenues
e for many Christian laymen
e thereby saved them for the
n Church. These movements
o made us, under God, more
Lutheran workers in our con-
ns. They have provided pio-
labors in Foreign Mission
which have in several instances
rned over to our church body.
growth in new churches and
ngregations, begun under the
Mission Department, has been
gnificant. Having spent eight
st recently in a Home Mission
n California, and having ob-
e earnest labors of Home Mis-
stors, I think I can say that
never found a harder working,
ncere group of men among
our pastors than I have found among these organizers of new churches. The pressures have sometimes been so great that they must often have been driven to their knees. And through it all the Church has been planted, and our synodical growth has been far above the average.

When it comes to our synodical leadership, I doubt whether any church body has a harder working group of men trying to do their dead level best to serve us. To these men we pledge our loyalty and our prayers.

Because I love my Church as I do, I feel constrained to warn against four dangers as I see them:

Regimentation

Bigness is likely to compel us to centralize authority. With our conventions to be limited to 1,000, we face the danger of losing our democratic voice at conventions. But perhaps our districts will become the voice of the people. Our proposed Constitution must be administered by humble men or it could become oppressive. We must, to illustrate, be very careful whom we delete from our Clergy Roster. God's call and gift make the preacher. And this call from God is for life (Romans 11:29).

Ritualism

I am not impressed by long, difficult liturgies. God emphasizes, "Preach the Word" (II Tim. 4:2). The New Testament Church put much emphasis on the Word and prayer (Acts 6:4). History shows that the Church's tendency is toward a "form of godliness, but denying the power thereof" (II Tim. 3:5). I do not like the stiff, formal devotions at some of our meetings.

We must not quench the Spirit. Too much form is deadening. It seems to vaccinate us against the real thing, fervent life in God. I was told that only two in a Lutheran audience of 900 people indicated that they were sure they were saved. All must repent of sin, and go through the narrow gate, Jesus says (Luke 13:5, Matt. 7:13-14). There will be no salvation for people who have come to the age of accountability without godly sorrow for sin (II Cor. 7:10). The very work of the Spirit is to convict of sin (John 16:8). It is downright confusing when pastors tell worldly people they are saved. It is the Spirit who "beareth witness with our spirit that we are the children of God" (Romans 8:16).

Rutualism

A rut is a shallow grave.

We are likely to worship the four B's: Bigness, Building, Budgets, and Busyness. The dark ages built the largest cathedrals. God must fill us with His Spirit, as we humbly seek to save souls. Otherwise our labors will be ineffectual in God's sight. "Not by might, nor by power, but by my Spirit, saith the Lord" (Zechariah 4:6).

Modernism

Today there seems to be a shying away from the preaching of the "whole counsel of God." We must "contend earnestly for the faith once delivered to the saints" (Jude 3). We dare not compromise. The Gospel trumpet of sin, judgment, and righteousness must give no uncertain sound. We are in grave danger if we fraternize with openly avowed liberals who "deny the Lord who bought them" (II Peter 2:1).

The Lord says in II John 10, "if there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed." I question the wisdom of inviting liberals, however brilliant they may be, to speak at our various theological conferences.

I have sought to write with loving concern about the dangers confronting us. We must constantly watch and pray. Our hearts must always be filled with love. God's presence among us alone guarantees spiritual success (Joshua 1:8). And one of these days "we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad" (II Cor. 5:10).

We must warn and exhort one another daily. We must not be guilty of the failure to warn, lest we fall under the judgment of God against apostasy. "The end of all things is at hand: be ye therefore sober, and watch unto prayer. And above all things have fervent charity among yourselves" (I Peter 4:7-8).

(The Rev.) Leonard C. Masted

The Testimony of Christian Giving

By Raymond M
Director of Ste

We present here the report of income for the 1958 Budget of the ELC. The total received at the end of April is about $188,000 more than at the same time last lear. We have on hand 19.1% of this year's objectives. At this time in 1957 we had 14.7% of that year's objectives. The total objectives of the congregations this year total $6,211,-156.00, as compared to a total of $6,-006,105.00. This happy situation at the end of the first quarter is influenced by the earlier date of Easter this year, with earlier remittances of special Lenten and Easter offerings, so the "real" gain will probably be reduced, but there is every reason to believe we are doing much better than last year.

Since the end of April marks one-fourth of the fiscal year, theoretically and ideally we should have 25% of our annual income on hand. This hasn't happened at any time in our history, but we keep working toward it. It is especially encouraging to have the witness of the Northern Minnesota District, which comes closest to the ideal with a 22.2 per cent return. There are also seventeen circuits which have reached or surpassed the 25 per cent standard. By contrast, there are five circuits with less than a ten per cent remittance after three months of the year!

One of the purposes of a report such as this is to bring information about our progress. There are many concerned and praying people among us who want to know how things are going. Another purpose is to help pastors, congregational boards, and entire congregations to make plans for the rest of the year so as to support fully the Church's work and make our Christian witness in so doing.

It seems to those of us who have responsibility in the Stewardship offices that good planning for the rest of the year would include the following:

(1) Assurance on the part of the pastor and church boards that the benevolence situation is "in hand," without delaying until the last months of the year. Aren't we ready to avoid the "crash emphasis" that so often must be entered into in congregations? We can avoid it by early planning to meet responsibilities which we know we want to meet and ought to meet. We should all know this spring how we will be proceeding next fall.

(2) Prayer, earnest and continuing on the part of all people, that we shall understand what God wants us to do, that we will be obedient to His voice when He speaks to us about our giving and our whole stewardship of life.

(3) Regular remittances to by the congregation. This means each month or each This will make it possible objectives without much Congregation after congrega us that they were always "in with benevolence giving u adopted this policy. This p says that benevolences are ju portant as other items on th gational budget . . . not to l the last to see if something is from local expenses. Many H sion congregations are mak witness to the older congreg sending monthly remittances as the "first fruits" of their r

(4) There are margins in lence giving which can give gation the joy of providing m its annual objective. One would be to have all remittan auxiliaries be "in addition" to port which comes out of th offerings of all members. would be to have all "memor be over and above the remitt the regular congregational Another would be to make it all large personal gifts which direct to the treasurer of the considered as over and above objective.

1958 BUDGET INGATHERING

DISTRICT	1958 OBJECTIVE	RAISED	April 30, STATUS	%
Eastern	$1,477,020.00	$ 277,821.56	$1,199,198.44	
Northern Minnesota	646,652.00	143,727.48	502,924.52	
Southern Minnesota	1,287,401.00	242,877.50	1,044,523.50	
South Central	576,560.00	113,229.16	463,330.84	
South Dakota	571,637.00	99,134.05	472,502.95	
North Dakota	654,894.00	124,163.86	530,730.14	
Rocky Mountain	272,633.00	56,610.99	216,022.01	
Pacific	318,843.00	58,515.87	260,327.13	
California	282,493.00	53,793.51	228,699.49	
Canada	123,023.00	15,854.50	107,168.50	
No District		223.25	223.25 CR	
Lutheran Students				
	$6,211,156.00	$1,185,951.73	$5,025,204.27	

Total 1958 Budget $6,160,774.00

BOOKS *in Review...*

nal Children

CHURCH: THE GIFTED AND THE ARDED CHILD. Charles F. Kemp, any Press, $3.50, 189 pages.

ch is presently recognizing a long eld of education—that of the gifted lly retarded. This book written or pastors and religious educators troduction to the psychology and the work with exceptional chil- of the book is devoted to the d possibilities of Christian educa-

e mentally gifted and the other mentally retarded. As the author work presently being done in pub- for these children, he also chal- church to assume its responsibility

does not give specific helps for ceptional children in the church, ensive bibliography will guide the ker into the resource materials for f training.

ESTELLE GRIFFEN
Minneapolis, Minn.

Revivalism

GATHERED AT THE RIVER. Ber- A. Weisberger, Little, Brown & $5.00, 345 pages.

otable books have been published ars concerning the story of Amer- lism. Some of these have been d not only for sound scholarship, indicating an increasing awareness us movements must be studied in of general social history.

hered at the River is a distinct to its subject. The author traces of revivalism from "The Great through the career of Billy Sun- dy is characterized by an unusual- g presentation and a broad cover- d job is done of describing the the story of American Protestant- ar upon revivalism; the gradual change that came over Calvinism under the impact of the "religion of experience," the phenomenon of a "frontier religion" with its own approach to Christianity, and especially the development of a peculiarly American type of revivalism.

While readers might quarrel with some of the author's criticisms, they are for the most part well taken and are based on a careful study of sources. For anyone with an interest in the story of revivalism, this will prove to be an interesting and dependable book.

LEIGH D. JORDAHL
Northfield, Minn.

Man on the Great Plains

DUST BOWL. Patricia Lauber, Coward-McCann, 96 pages.

"Thou hast given him dominion over the works of thy hands." Such words embarrass us when we look at the rotten job we have done with the Great Plains. Fifty years after the Buffalo and Indian we made the biggest golf course in America a sandy desert. In 1935, thanks to the Soil Conservation Service, we began redeeming what has at times been called the "Great American Desert." Ignorance, ambition, and rugged individualism had to be qualified to make man his neighbor's keeper. One farm under control of soil conservation practices will do no good unless the neighbors co-operate. Patricia Lauber traces the history of the Plains, from the Texas Panhandle to northern Nebraska (she missed the Dakotas, which also received the treatment in the thirties). She clearly outlines the texture of soil, its intrinsic value and methods of control. One mode of agriculture forced on another area can be dreadfully wrong. Maybe this could be a lesson to parish and church administration. "The Story of Man on the Great Plains" (sub-title) offers with its pictures an hour of enlightening and challenging reading.

J. ELMO AGRIMSON
Tioga, N. Dak.

Round-the-World Journey

TO PLOW WITH HOPE. Donald K. Faris, Harper, $3.75, 223 pages.

This is a round-the-world journey with an authority on the less developed nations and peoples of the earth. Donald K. Faris, born in Canada and educated in theology and agriculture in Canada and the United States, has spent most of his adult life in the Orient in the service of the Church and of the United Nations.

Dr. Faris does a great service to the man who wants to have an integrated picture of the overwhelming human needs which exist and the possibilities for doing something about them. He is able to take us aside from the political overtones of the United Nations to the human and economic concerns which sensitive and responsible people ought to have.

You may know something about the problems of hunger, health, education, and population in the world, but Dr. Faris will lead you beyond impressions to a solid ground of understanding. He unfolds the essential purposes of FAO (Food and Agriculture Organization): UNESCO (United Nations Educational, Scientific and Cultural Organization): WHO (World Health Organization); ILO (International Labour Organization): and UNICEF (United Nations Children Fund.)

There are three sections in the book. The first "is an analysis of some of the major economic problems confronting the less developed areas." The second provides "a quick, overall picture of the action being taken to meet these needs, with an attempt to evaluate the function of the different programs." The third (and it is a single chapter) suggests "that even in the midst of rapid and frightening changes there is real hope for man's survival."

In the opening chapter on "Hunger," the author says, "Visualize a line starting from your front door made up of the hungry of the world—many ragged and disease-ravaged, with pinched faces. The line goes on out of sight over continents and ocean, around the

world—25,000 miles—and returns to your front door. On and on it stretches, circling the globe not twice nor five times, but twenty-five, and there is no one in the line but hungry, suffering humanity."

The reader is privileged to have available this clear and thoughtful analysis of the great problems of our time. He will not be told that solutions are easy, but the possibilities of solution are pointed out.

RAYMOND M. OLSON
Minneapolis, Minn.

The Epistle: Ephesians 2:1-9 • The Gospel: Matthew 9:9-13

Toward the Third Sunday After Trinity

Eli—The In

Monday, June 16

TENDERNESS

Read I Samuel 3:6

And Samuel arose and went to Eli, and said, "Here I am, for you called me." But he said, "I did not call, my son; lie down again."

Tenderness is not always a characteristic of old age, but Eli, the aging High Priest, seems to display it in his relationship with the little boy, Samuel. It would have been natural for him to have been cross with Samuel for "hearing things." But even after the third time Samuel came to him, he showed patience and understanding. Perhaps Eli did not show tenderness in all his living, but he dealt kindly with this little child.

Dear Lord, You have said much concerning our regard for the young. Keep alive our feelings of tenderness toward the children of the world, that while they are in the springtime of life they may be made to love life and not fear it. Teach us to be childlike that we may be kind to all people, young or old. Keep our faces lifted up to the sun of Your love that it may be reflected in us. Amen.

Tuesday, June 17

PERCEPTION

Read I Samuel 3:8

Then Eli perceived that the Lord was calling the boy.

Eli must be credited with the ability to understand that the Lord was calling the boy Samuel. He could have called it a childhood imagination, but he knew better. Fortunately for Samuel, Eli perceived, and gave him instructions what to do if the call came again. "You shall say, 'Speak, Lord, for thy servant hears.' " Eli sensed the importance of not short-circuiting the intention of God to reach this child. When the Lord came and called again, Samuel was ready with his reply.

We cannot know all things, O God, but give us the sense to know the things we need to know. We cannot always read the handwriting on the wall of worldly events, but by Your enlightenment we can read Your presence and Your purposes in the lives of people. For those who depend on us for interpretation, make us ready and able to help them to hear, see, and understand Your will, Your love, and Your everlasting kindness. Amen.

Wednesday, June

HEARING THE TRU

Read I Samuel 3:18

And he said, "It is the Lo do what seems good to him."

Eli did not know that wh was calling for Samuel, it purpose of announcing the house. God said to Samuel, (Eli) that I am about to house for ever, for the iniqui because his sons were blasph and he did not restrain the ently, Samuel relayed the mes It was hard news, but Eli known that God lets no wro without punishment; that limit to how far He will let

Indeed, You are the Lord, Your hand is the destiny of Yo I thank You that with You fect justice; that You are per Your Law and in Your Lov obedient to Your plain war I am in danger of going astray ing me back to Your presen You there is peace and joy an perity. I would live by t Your Word. Amen.

✚

Thursday, June 19

SPOTTY CONCERN

Read I Samuel 4:13

Eli was sitting upon his seat by the road watching, for his heart trembled for the ark of God.

Eli was guilty of the same inconsistency found in most of us. He was concerned over one part of religion, but was unconcerned over another part. The safety of the Ark of the Covenant seemed a momentous matter to him; the conduct of his sons in their relation to God seemed less important. He loved the symbol of the presence of God, but was careless about inducing a love and fear of God in his sons. He was guilty of blind spots. Consistency was not a jewel in his possession.

If I love You, dear Jesus, let me love You wholly and completely. When my heart is dedicated let my hands also serve in concert with my heart. I cannot worship You and wilfully sin against You at the same time. If I walk with You let me not look back to other things contrary to the good way. I do not want to be careful about the mote and disregard the beam. In Jesus' Name, Amen.

Friday, June 20

TAINTED SERVICE

Read I Samuel 2:29-30

Far be it from me; for those who honor me I will honor, and those who despise me shall be lightly esteemed."

As High Priest, Eli was a failure. He was a failure to God. He refused to be "set apart." He allowed himself to be very much on the alert for his own interests. He looked with greedy eye at the sacrifices, fattening himself on the choicest parts of every offering. He thought more of his sons than he did of God. Certainly Eli was not a fit man for his office. And God was not letting it go. Eli would reap the consequences of his tainted service.

In my very flesh, dear God, is every seed of selfish sin. Help me to drive it from me. Fill me with the desire to be sincere in my faith. Let me worship You in truth and purity. Let me pray from the heart. Let me earnestly follow after You and seek Your will in all matters. I would serve You, not mock You; I would live for You, not go through a form. In Jesus' Name, Amen.

Saturday, June 2

EASYGOING

Read I Samuel 3:13

"I am about to punish h ever . . . because his sons we ing God, and he did not res

The day of visitation came his sons. It was a harvest been sown. Eli was not onl to the stewardship of his pr was easygoing with his sons spoke to them about their but it must have been pre routine "scolding," and evide to with half an ear. Eli di business with his errant so Lord said, he did not restrai failed God, his sons and him

We need to be reminded responsibility to You, O God, who are placed under our ca the wisdom we need in our g the firmness we need to impr young the importance of sh and walking in righteousness. let us hurt that there may call a halt that there may punish that life may be refine

The CHURCH in Today's World

rman Clergy Arrested

erman Communist authori- ted and imprisoned three clergymen and the wife of em in a new wave of anti- tivities, officials of the Evan- urch in Germany (EKID)

rings the EKID list of de- otestant pastors in East Ger- 24. A year ago the number

rgymen involved were Pastor yer of Teuchen in Saxony- Pastor Ernst August Ide of erg, Saxony, and Pastor and ur Heyer of Carlow, Meck-

tion reaching EKID officials osed that Pastor Brinksmeyer l after being attacked in the ist press for "slandering the o reasons were given for Pas- arrest. Pastor Heyer received nths' imprisonment and his given a three months' sus- ntence. It was not known he four were tried.

Ordass May usted Soon

utheran World Federation re- s reason to "suspect" that Dr. dass, Bishop f the Southern of the Hungarian Lutheran may shortly be "removed from on" by the Communist gov- in Budapest.

deration's news bulletin said *Evangelikus Elet,* official or- ne Hungarian Church, "lead nclusion that efforts are being the government to provide ns by the clergy which will ure measures against Bishop stified."

eports in *Evangelikus* con- meeting of pastors belonging outhern District. It was re- at a similar meeting late last followed by the announce- t Dr. Ordass had been forced to "resign" as Presiding Bishop of the Lutheran Church.

Observers here said the apparent moves to oust Dr. Ordass are part of a government drive to eliminate all so-called "reactionary" elements from the leadership of the Hungarian Church.

The policy was highlighted last December when the government ordered the reinstatement of Dr. Lajos Veto, who had resigned as Bishop of the Northern District under pressure by the Church following the 1956 revolt.

Bishop Veto, who was later named to replace Bishop Ordass as Presiding Bishop, had long been a collaborator with the Communist regime. Recently he signed a statement promising support of the government's efforts to "build socialism" and urging "peaceful co-existence" between the Church and the government. The signature of Bishop Ordass was notably missing from the document.

Bishop Ordass was imprisoned from 1948 to 1950 on charges of black market currency dealings and banned from holding any episcopal office. In 1956, however—some months prior to the national uprising—the Hungarian Supreme Court annulled the sentence "in the absence of any crime committed" and the bishop was accordingly reinstated as head of the Southern District.

Augustana Churches Ask for Biennial Synods

Congregations of the Augustana Lutheran Church have voted 560 to 220 in a referendum to conduct synods of their denomination on a biennial rather than an annual basis as is done now.

Results of the referendum will be presented at the denomination's June synod meeting in Jamestown, N. Y. The question of whether the synods should be changed to a biennial basis has been debated at several synods.

—RNS Photo

CENTER-ALTAR CHURCH—Worshippers kneel around the central altar to receive communion at the new St. Peter's Lutheran Church in Edina, Minn. The unusual modern church also features a 42-foot high octagonal windowed dome. Cost of the structure was $350,000. (See editorial)

Catholics Gain 1.5 Million

Roman Catholics in the United States and its territories now number 36,023,977, an increase of 1,460,126 in the past year, according to the Official Catholic Directory for 1958.

The new total represents an increase of 9,948,280 or 38.1 per cent over the 26,075,697 Catholics reported in 1948.

The number of adult baptisms, or converts to Catholicism, totaled 140,414 in 1947, topping the 100,000 mark for the 12th year in succession. Total conversions during the last ten years reached 1,278,054.

Ordained priests totaled 50,813, or 1,088 more than in 1956—the largest ever recorded. So is the membership of the hierarchy, now totalling 225. These include four cardinals, 31 archbishops, and 190 bishops.

Sees Vitality in American Church Life

An Australian Methodist evangelist, back from a ten-week visit to the U. S., called American church life "vital, evangelical, healthy, and dedicated."

Writing in the official Methodist weekly, the Rev. Harold Hawkins said that in comparison with the situation in Australia, religion was "out in the open" in America.

He said that while more than half of all adult Americans attend church regularly, only 10 per cent do so in Australia. "I would much rather see the American Sunday with crowded churches and Sunday schools than the godless, churchless Sunday which the vast majority of Australians observe," he said.

While the great majority of white Americans are anxious to find a "peaceful and happy" solution to the race question in the U. S., Australians have the most racially exclusive nation in the world, he said.

"I wonder how many Methodist congregations in Australia would receive a colored minister, as some churches in the Eastern U. S. have done?" he asked.

"I wish with all my heart that we could catch something of the great enthusiasm coupled with a deep sense of stewardship which characterizes the church in the U. S.," Mr. Hawkins concluded.

No Summer Slump

Protestant churches were urged by the Rev. Dan M. Potter, executive director of the Protestant Council of the City of New York, to maintain full summer programs as a deterrent to juvenile delinquency.

Speaking before some 17,000 persons at the Madison Square Garden rally marking the first anniversary of the opening of the Billy Graham New York Crusade, Mr. Potter said churches this year should not cut down on activities in July and August.

He said his organization planned to intensify its youth program during the summer months and also had pledged its support to every civic effort designed to combat delinquency.

Mr. Potter added that council staff members planned to meet with Mayor Robert Wagner of New York to help in co-ordinating city-wide youth services.

RNS Photo

FIRST AMERICAN BIBLE—A bronze plaque was recently presented to the city of Philadelphia by the American Bible Society commemorating the Aitken Bible, the first English-language Bible published in North America. Shown holding a copy of the original Bible is the Rev. Richard H. Ellingsen, ELC pastor who is a secretary of the ABS.

Polish Churches Rebuilt

Four churches in Poland a reconstructed with funds co by the Lutheran World Federa the World Council of Churc

Largest of the four—histor Trinity Lutheran church in W will be re-dedicated at services June 22, to be attended by n Lutheran officials from all par world. Dr. Franklin Clark Fry York, LWF president, will be cipal speaker.

The report on church build made by the Rev. Daniel C of Sweden, Federation and Council representative in Pol lowing his recent survey trip

He said that "good progre ing made on all four proje underway. In addition, he restoration is required for an Protestant churches which eit been completely destroyed damaged. He estimated these would cost about $35,000.

The churches now being re addition to Holy Trinity, are S topher's Church in Wroclaw, in Czestochowa and a churc town of Mragowo in the Mas

Missouri Dedicates New Senior College

Concordia Senior College, a ly new village-type campus Wayne, Ind., was dedicated on Built at a cost of more th million dollars, the 28 buildi faculty housing, are located o acre rolling tract of land.

Designed by Eero Saarinen sociates of Detroit, the unique plan won the top design av higher education projects in *sive Architecture's* award prog der construction for the p years, the college is owned Lutheran Church—Missouri S

Built to accommodate 450 the college has ten main buil residence halls, and a counsel dence in the vicinity of each three dormitories. Separate a buildings for men and wome operating staff complete the group of 28 buildings.

The State of the Union

education plans, headquarters and last minute procedures ing merger documents were cts for discussion at the most eeting of the Joint Union e in Minneapolis, May 15-16. st item of business for the ie Evangelical, American and vangelical Lutheran Churches ogress report from the boards utives of Parish Education. it courses are being reviewed heir adequacy for use in the rch, and planning has begun ward a new curriculum for

ng next September, the joint parish education and pub- the uniting Churches have use the ELC's *Lutheran* a monthly publication of hurch school teachers.

past 14 years, the ALC's cation board has co-operated Augustana Lutheran Church onthly, *The Church School* This arrangement ended with t May issue.

adquarters Discussed

minary survey of personnel in Church was presented to the ting out that about 200 em- cluding both executive and staff, will comprise the per- TALC when the union goes January 1, 1961.

total, 137 will be attached ALC's national headquarters polis, and 57 to six regional Minneapolis (9), Washing- . (12), Chicago (8), Dallas Francisco (13), and Saska- katchewan, Canada (6).

sent clerical employees of the Minneapolis, the ALC at Co- hio, and the UELC at Blair, e been assured positions in hurch.

basis of the report, the Joint mmittee agreed that the total in the merged Church is not the combined number of of the three separate bodies.

The headquarters staff will consist of 50 executives, seven administrative assistants and 80 secretarial workers, according to the personnel committee's estimate of needs.

Represented in all six of the area offices will be American missions and parish education and most of them will also be staffed by stewardship, evangelism and one or more of the three auxiliaries. These offices will have 37 executives and 20 secretarial workers.

In discussing the problem of providing adequate office space for the national staff in Minneapolis, members of the Joint Union Committee expressed strong sentiment in favor of utilizing the new building occupied by the ELC and some offices of the Augsburg Publishing House.

The section of the building used by the ELC rises four stories high, while the part housing Augsburg is one story high. It was pointed out that two floors added to the latter would take care of space requirements for personnel that will transfer to Minneapolis.

Procedure for Changes

Procedure for handling possible last-minute proposals to amend the constitution and by-laws of "The American Lutheran Church" has been devised by the negotiators of the three-way merger.

By its action, the 27-member committee departed from its previous stand that all union resolutions must be approved "in identical form" by this year's conventions of the uniting Churches. Otherwise, it was feared, the timetable for merger might be disrupted. Adoption of the special resolution by the conventions is expected to eliminate any possibility of delaying the union.

Three Churches Continue

The three church bodies uniting to form "The American Lutheran Church" will continue as legal entities under their present names for many years after the merger is consummated in 1961.

Toward this end, on recommendation of its committee on legal counsel, JUC approved a series of resolutions that will be submitted to the final conventions of the uniting Churches. The constituting convention of The ALC will be held April 22-24, 1960.

ELC Photo

EXCHANGE PASTOR—The Rev. Enok Aadnoy, pastor of the Church of Norway, confers with the Rev. Victor C. Swain, pastor of Our Redeemer Church, Minneapolis. The young Norse clergyman has accepted a call to serve as an assistant pastor at the church for a year. Pastor Aadnoy is the first assignee in a projected series of ministerial exchanges between the ELC and the Church of Norway.

The Church Grows; New Buildings Rise

An indication of the church boom that continues among congregations, as well as all ch the United States, are the s churches pictured on these t of LUTHERAN HERALD.

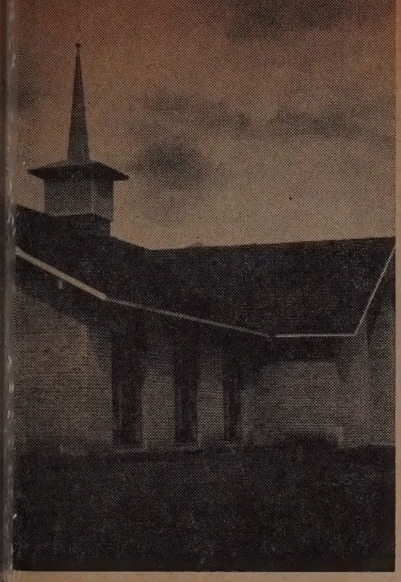
As can be readily seen, chu ing is not limited to any on the North American contin of the churches pictured are five are from the United State also are the types of cong Some have long histories w traditions. Others are new tions, the results of the ELC sive home mission program. the new church buildings w possible by the union of sever es into one parish. Others a sult of an older parish "givi some of its members to beg congregation.

These few churches are by all. The news columns of th every week list many ground- that will soon result in o buildings to be dedicated to ship of God.

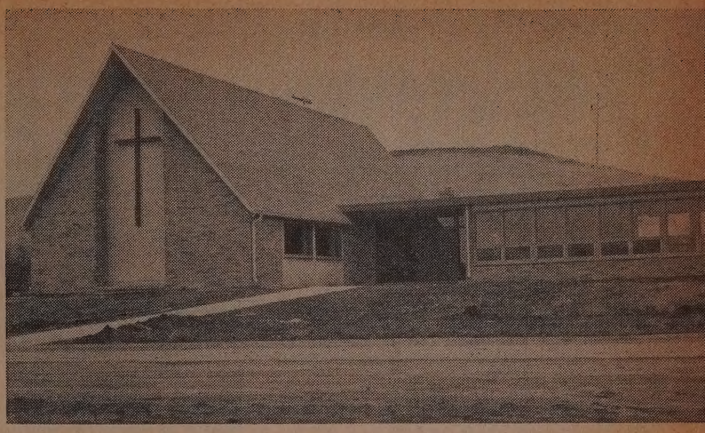
MORDEN, MAN., CANADA—Christ Church, a new home mission congregation in Morden, Manitoba, Canada, recently dedicated its new church. Nave of the structure seats 200. Also included are an office, Confirmation room, and Sunday school room. There is also a full basement. Dr. Loyal Tallakson, president of the North Dakota District, conducted the dedicatory rites. The Rev. Joel Pederson of Enderlin, N. Dak. was the morning guest speaker and the Rev. W. K. Raths, ALC pastor from Winnipeg, spoke at German dedication services in the evening. The Rev. Robert H. Fedde is pastor of Christ Church.

OROFINO, IDA.—Dr. R. A. H president of the Rocky Mountain officiated at the dedication of t $50,000 Ascension Church on The Rev. Lowell H. Smestad is p the newly-organized church, whic a parish with Faith Church of Ida. The church is adjacent to th tion of the new Lewis and Clar way.

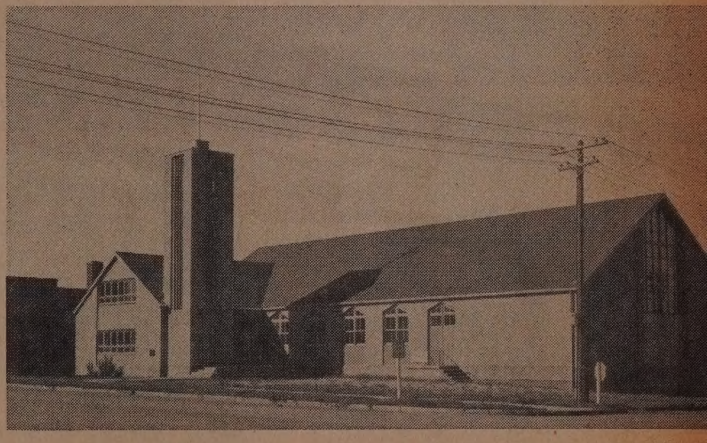
SISSETON, S. DAK.—Grace Church is the result of a merger in 1949 of Goodwill Church, founded in 1894, and Trinity Church, founded in 1901. Harold Spitznagel of Sioux Falls is architect of this modern church dedicated last fall. Seating capacity of the nave is 560. The Rev. Edward A. Gilbertson is pastor of the parish.



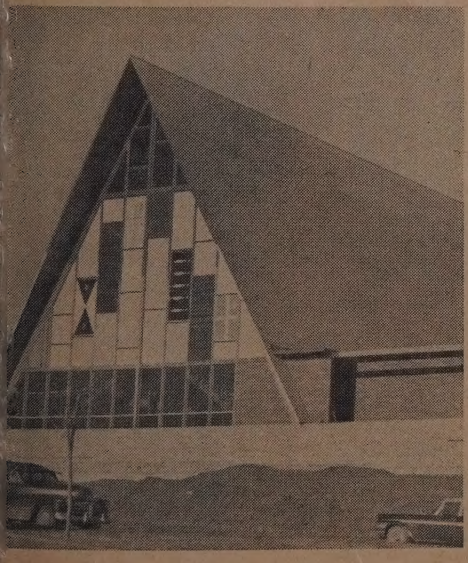
FIELD, MINNESOTA—A bell which ongregation purchased in 1902 has nstalled in this tower of the new Beth- Church, Lakefield, Minn., dedicated ril. The one-story structure, built at t of $147,000, includes a sanctuary g 300 and an educational unit con- g eleven classrooms and an assembly A week of festivities was climaxed he dedicatory rites performed by Dr. Reinertson, president of the Southern sota District. Four former pastors also art: Syverin Gjerde, Torbjorn Hansen, Jovaag, and E. O. Stenson. Messages six sons of the congregation who are ministry were read at evening serv-



RAPID CITY, S. DAK.—Faith Church is a home mission congregation organized in November 1957. The Rev. Harold Larsen began services there in June. The congregation now numbers 222 members. Dedicatory rites were conducted for the first-unit church on May 11 by Dr. O. G. Malmin, editor of Lutheran Herald. The church is located on a three-acre site.



CAMROSE, ALTA.—Camrose Lutheran Church, dedicated recently, is the fourth building which has been occupied by the congregation since its organization in 1901. The new $200,000 structure seats 800 in the nave of the church. Dr. Mars Dale, president of the Canada district, dedicated the structure in ceremonies which climaxed a series of dedication programs. The Rev. Oscar Laaveg is pastor.



MANDAN, N. DAK.—Porcelain panels containing symbols of the Christian faith are featured at one end of the new First Church, in which first services were held on Easter Sunday. The completed building, which also includes an educational unit, will cost more than $200,000. M. O. Foss of Moorhead, Minn., is the architect. The Rev. Carsten F. Brien is pastor of the parish, which also includes Stone Church, a rural congregation.

Choir Named Ambassadors

Minnesota's Governor Orville L. Freeman has named the 65 members of the Concordia College concert choir and its director, Paul J. Christiansen, as "Minnesota's Centennial ambassadors to Europe."

The choir begins a 39-concert tour of Norway, Holland, Germany, and Austria on June 6. The tour will culminate with an appearance at the Vienna Music Festival, July 17-20.

The festival this year is dedicated to the composer Franz Schubert, and the Concordia choir will participate in the choral production which commemorates the 130th anniversary of Schubert's death.

Freeman, in proclaiming the choir as Minnesota's official ambassadors, said that he could "think of no better group of people to carry the youthful, determined spirit of this state to our many friends in Europe."

He told the choir that they are uniquely equipped to win the hearts and minds of all men, no matter what language they speak, as music sung from the heart has universal meaning.

The major portion of the choir's European tour will be spent in Norway, with 26 of the 39 concerts scheduled there. This segment is sponsored by the League of Norsemen, an Oslo organization which arranged the choir's last European tour in 1949.

Eastvolds Give Pool

Dr. S. C. Eastvold, president of Pacific Lutheran College, announced a surprise gift to the college at a recent chapel service—an outdoor swimming pool. The gift is presented by the Eastvolds in remembrance of their 40th wedding anniversary and Dr. Eastvold's 15th year as president of the college.

This is the second pool of which the college has been assured in recent days. Two months ago the student body voted to assess itself future tuition fees which will pay for an Olympic-size indoor pool.

Receive Charities Scholarships

Two recipients of $1,000 graduate study scholarships from the ELC's Department of Charities were announced this month.

Irene Nygaard, daughter of Mr. and Mrs. John Nygaard of Chicago, Ill. and a graduate of St. Olaf College, is one recipient. She plans to begin graduate study in the field of social work this fall at the University of Denver. She will major in child welfare casework in preparation for future work in foster care services.

The other scholarship winner is Charles H. Storslee, son of Mr and Mrs. C. O. Storslee of Underwood, Minn. Mr. Storslee is a graduate of Augustana College, Sioux Falls, S. Dak. and last summer served as student pastor for the ELC parish in Plentywood, Mont. He previously served ELC congregations in a similar lay capacity at Platte, Hooker, and Parker, S. Dak. He has applied for admission this fall to the School of Social Service Administration of the University of Chicago for graduate study.

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District Youth Director

The Rev. Joel Pederson of N. Dak. has accepted a call Luther Leagues of the Easter to serve as their full-time yo tor. He will assume his ne July 1.

As youth director Pastor will work with local Luther leadership schools, and Bible the Eastern district. He will ported by contributions fro Leagues of the district.

Before coming to Enderli Pederson served parishes in Wis. and Walhalla, N. Dak. served in the Navy during W II and did graduate study a Seminary in New York.

Parish Conservation S

The merits of the propositions below have not been investigate Parish Conservation Service assu sponsibility in the matter. Send and communications to: The Pari vation Service of The ELC, 422 S Street, Minneapolis 15, Minneso to ad number when inquiring.)

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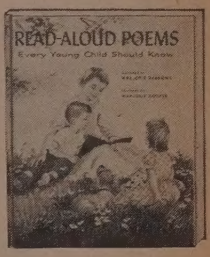

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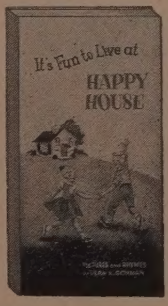

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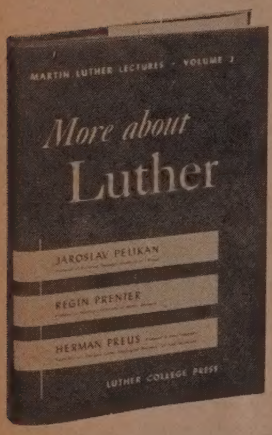

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